2:Shryock H-4, 5 (no date)1931 AF14 Central China AF14

soning. (DE GROOT, has treated the subject very fully in his *Religious System of China*, Book I, Part. 2).

As death is merely the departure of the spirit to another world, it is necessary, at least for most of us, to conceive what this other world is like. The easiest and simplest way, familiar to all peoples, is to think of it as a country similar in its main outlines to our present universe, in all but one respect. Therefore, the Chinese spirit world has its officials, its yamens, its police, judges and a complete social system in which a newly arrived spirit would have no difficulty in finding his bearings. But the chief difference between the two worlds is of the greatest importance. The future world is ethical, a place where virtue is rewarded and vice punished, where hells with grotesque physical punishments wait for the sinner, and heavens of rather earthly bliss for the good. Every Hsien city in China has or ought to have its city-god temple, containing the judge of the dead and his officials, as well as vivid representations of the sufferings in store for the wicked. (GILES, in *Strange Stories from a Chinese Studio*, has translated many tales which give the details of Chinese ideas about the future world. In the same volume is a Taoist pamphlet, the Yu Li Ch'ao Chuan, describing the ten hells. Doré, however, is the fullest authority on the subject.)

But the virtuous man on entering the next world receives not only happiness but power proportionate to his virtue while on earth. And as it is our duty to revere age and virtue in living men, it is much more our duty to reverence them in those whose authority and power have been enormoulsy increased by their entrance into the spirit world. For to the Chinese the two worlds are not more distant from each other than are the worlds of sleep and awakening, so that power in the one means power also in the other.

This transference of power from one world to the other can work both ways. Not only do spirits, ghosts, devils and gods exert influence on us, but living men may by their actions affect them. The worst evil that can befall a man is to have no male descendants to look after his welfare in the after world by sacrificing food, paper money and other things, and conversely " hungry ghosts " torment the living.